

(9)

A
S E R M O N
P R E A C H E D
I N T H E
C A T H E D R A L C H U R C H
O F
N O R W I C H,

On the Ninth of *September*, 1683.

B E I N G T H E
D a y o f P u b l i c T h a n k s g i v i n g
F O R
H i s M A J E S T Y ' s l a t e D e l i v e r a n c e .

By *WILLIAM SMITH*, Preb.

L O N D O N,

Printed by *Samuel Roycroft*, for *Walter Kettilby* at the
Bishops-Head in *St. Paul's Church-yard*, 1683.

SEYMOUR

OF THE

THE

CATHOLIC CHURCH

OF

NORWICH

On the 21st of December 1833

BEING THE

Day of Public Thanksgiving

FOR

His Majesty's most Excellent

BY WILLIAM SMITH

THE

Printed by Saml. G. W. for the Proprietors
at the Norwich Press

PSALM CVII. 8.

O that Men would therefore praise the Lord for his Goodness : and declare the Wonders he doth for the Children of Men.

AS I shall not waste time by any curious search after the Author, or occasion of this *Psalms* in general; so neither shall I trifle it away by making critical Remarks upon every single Word of that part of it which I have read to you for my present Subject: But I shall make use of the Words as they run together in the whole; and so they may accommodably administer to this Days mighty Solemnity, because in the reading and hearing them they may considerably assist our grateful Devotions, as well as offer an occasion of discoursing the measures of this most famous Deliverance. They will serve both those concerns at once.

But if we will more strictly examine the meaning of the Words, they do naturally represent a Devotionary Gratitude by a pious and passionate Option, that such Men as have been any ways expos'd to extraordinary Dangers,

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gers, and that have met with some extraordinary Deliverances (of which there be several Instances in the Psalm) might be so affectionately sensible of their Relief, as to be ready not only to praise God for his Goodness, and to declare the Wonders of it as to themselves, but to invite and solicit others to do the same: Or as the 32d Verse explains the Method, that they should exalt him in the Congregation of the People, and praise him in the seat of the Elders. *O that Men would therefore, &c.*

Now that we may be sufficiently convinc'd, that such a Case at this time attends us, and which doth especially claim our best Praises and publications of Gods wonderful Goodness to us, I shall offer several reasons for it from two general Heads of those particulars, with which I intend to manage my whole Discourse.

The first general Head or Argument is founded upon a Consideration of the extraordinary calamitous effects of this horrid Conspiracy, if it had succeeded, and from all which we were by the mighty Hand of God delivered.

The second general Head or Argument is founded upon a Consideration of the great Danger we were in of all those calamitous Effects, by the likelihood of the Conspiracies success, from the many advantages which the
Treason

Treason had gain'd to promise and promote an assurance of it: all which were by the same mighty Hand of God prevented.

In every one of the many particular Instances on either respect, there will appear so many Wonders of Gods Goodness, that any single one of them by it self consider'd, may claim the Option of my Text, as much as all the Cases of Deliverance in the *Psalms* put all together can possibly import, for its often Repetition.

Under the first Head or general Argument, to advance the Glories of Gods Delivering Providence, I shall endeavour to represent the many calamitous Effects of this horrid Conspiracy, had it succeeded.

1. The first of them, as which would have been Causal of all the rest, had been the barbarous Murder of the Sacred Person of the KING. — But what? hath the Nation scarcely wip'd their Eyes dry for the Blood of the incomparable Father, but must it have been drown'd again in Tears for the murder of his succeeding Son? And that in a Scene of Cruelty more inhumane, and with a Malice more Unsatiabable than the former.

The Rage of the Factions had then but the Blood of one King for its present gratification, but our Zealors for the CAUSE could not

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not glut their Thirst for *Royal Blood*, but by murdering (as it were) Two at one blow; the Life of the Dearest Brother must be sacrificed to their Fury and Design. So that (methinks) I hear the Saints of that complexion say of him, *Here is the Heir, Come let us kill him also, and seize on the Inheritance.*

But then to give their Inhumanity its highest Accent, they were preparing to Murder a Prince, whose August Majesty hath not only Innobled the Nation, and once more recovered its lost Reputation abroad; but whose matchless Wisdom hath made his own Kingdoms, as it were, an Ark of Safety at home, when almost all the Christian Nations round about us, were, or are at present, delug'd in Blood and Confusion: and who at the same time stands the Worlds triumphant Umpire, maintains the Ballance, and when he sees cause, can check any One, whose Ambition and Acquisitions shall grow too big, for the common safety of other Neighbouring Nations.

A Prince who all along manageth the conduct of his own Kingdoms Government, with such a sweetness and ingenuity of Temper, that he never did, or can, chuse to see his meanest Subjects so much as uneasie, if Obstinacy precludes not his Royal Kindness to relieve them: and whose Balsamious Soul would
not

not (if possible) suffer a Wound unclosed, even where nothing but Passion or Inadvertency hath occasioned any Breaches and Differences amongst his People. In a word, a Prince who is every thing, that a Character of any the Most Gracious KING, can represent him.

It was His Royal Father's Wish, *That He might rather be CHARLES le Bon, than Le Grand: I hope* (saith He) *God hath design'd You to be both*; and His Wish and Hope were both Prophetic. As to the first, the *Le Bon*, no man questions it, that will impartially make Observation of His Royal Goodness, through the whole conduct of his Reign: And if we would recount His famous Atchievements, that is, how he hath by his wise Conduct moulded three imbroyl'd Kingdoms into such a Common Peace and mutual Order, as they never enjoy'd since they Intitled the Crown: How he hath attack'd and taken one of the greatest and richest Cities of *Europe*, by a noble and successful Storm, I mean that of *Wisdom and Counsel*, that it is now (as it were) to be garrison'd by His own Loyal Subjects, and once more made a governable part of His own Dominions: Lastly, How He hath just now vanquish'd an Army of Rebels, perhaps as numerous as an *Ottoman* Camp, without any effusion of Blood, but that of *Justice* to subdue them: I say, if
by

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by these renown'd and successful Overtures of His Reign, considered together with all other the Circumstances of His present Greatness, we may undoubtedly write him in the highest Eminency, *CHARLES the Great*, as well as *CHARLES the Good*.

And was it this, such a KING, that was design'd to be basely and barbarously murder'd by his own Subjects? O, are you not all struck with such a horror at the thought of it, as even to forget you have a Being at all? Don't all the Blood of your Veins chill to a Stone, at the very Notice of it? And are not your whole Souls, and all their Faculties, swallow'd up with Surprize and Amazement? Why don't you cry to the Heavens and the Earth to be astonish'd, that it should ever enter into the heart of any of the Christian Name to attempt an Act, that should not only have justified the Savageries of the most brutish *Barbarians*, but even made Hell it self comparatively innocent in its worst Consults. An Act that would have inverted the Order of the mischievous Regions, and plac'd the *Bottomless Pit*, and the *Abaddon* above-ground, and would have so out-done Devils at their own Art, that they should for ever after have been tormented with *Envy*, as with a new kind of Hell; that there should be among Mankind in a certain Island, greater Devils

Devils than themselves. Marvel not that I discourse in this Rapturous manner, the Case requires it; and it is a Defect not so to express it.

But O joyful Day, that gives us the Glad Tidings, that Almighty God took care of his Dear Anointed, and would not suffer his Signet to be ravished from his own right Hand: And that by a wonderful Providence, he did not only disappoint the near approaching Attempt; but marvellously detected and blasted the Long-train'd Conspiracy, which by several steps of *Disloyalty* and *Seditious Counsels*, had so dangerously led on unto this last design'd Bloody Period.

O then let every Loyal Heart, if the Mercy reached no further than the preserving the Life of his Dear Lord and King, think it enough to solicit the whole World to *Praise God for his Goodness*, and to declare the Wonders he doth for the Children of Men.

2. The next Calamitous Effect of the Conspiracy (had it succeeded) had been the universal ruine of this Establish'd Church; the Glory and main Pillar of the *Reformation*, and which only in all Points can solve the Reasonableness of it. A Church, which at this day only claims the honour of being the lively portraicture of the *Apostolic* Age, and the

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resurrection of the Primitive Doctrine and Polity, before any fatal defection had fullyed its Purity. A Church, that dares be Disputed without Evasions or trifling Quarrels, and that can defend it self upon a conjunct Tryal of Scripture, first-Antiquity, and Reason altogether, and that scorns to fly to a circling *Infallibility*, an expurgatory *Index*, or a stubborn private Spirit, to perplex or violate those Authorities for her own defence.

This, such a Church had this factious Conspiracy confounded: The Evil Spirit had once again (as in the last Rebellion) put a Lye into the Prophets mouths to intoxicate the Peoples Minds. *The precious Sons of our Zion (Lam. 4. 2.) had once more been made as contemptible as earthen Pitchers, while the Sea-Monsters had drawn out the breasts to the Young ones.* The Devil as General, with his Lieutenants in Sheeps clothing, under the Flag of a *Thorough Reformation*, had once again rallyed the whole *Protestancy* (as its called,) that is, all the Heresies that ever infested the Catholic Church in all Ages, especially the Reformado's of the *Knipperdolian* and *Knoxian* Regiments, to bear down before them all that's Regular and Loyal, Learned, and Pious.

Or

Or you may judge what measures of *Prophaneness* we must have met with, by calling to mind what was acted in the late Confusions in this very Cathedral, when at the Morning-Service the then Reverend Bishop was detrued into an obscure Corner of an inferiour Gallery, while two Famoso Villains of the Rebellion, *Crommel* and *Ireton*, sat together the Sermon time in his Throne. And at the Evening-Prayer of the same day, an unhallow'd Crew of Souldiers at the end of every Collect, confounded the *Amen* with a rude and loud *Hallo* at the Altar, where they were tumultuously gathered together. After that, a Company of the new Saints took all the rich Vestments, Books of Service, and a famous Musi-cal Engine, and having torn them in pièces, carried them all into the public Market-place, with a Villain in an Ecclesiastic Habit (who thereupon presently languished to his death) going before a prophane Rout, singing the *Litany* in derision, and then committed them all to the Flames: some of them (as I am inform'd) repenting afterwards, that they did not return back and set Fire to the Sanctuary it self, till in that stately Monument of Ancient Piety, they had not left one Stone upon another, to bespeak the hopes of any future Restauration.

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Such resembling Outrages as these might easily be presumed to have been acted in every Sacred Place; and all other the prophane Practices of the Churches common devastation, would certainly have followed this Conspiracy success.

But, O happy Day that represents the News, that such desperate Designs are disappointed; and while the Factions are pining in their Shame, and weltring in their unsuccessful Malice, let every Son and Lover of our Constitution, take occasion to publish the Wonders of Gods Love and Care of his precious Zion, with a Voice loud enough to reach those Heavens, whence their help and deliverance came.

3. The third Calamitous Effect of this horrid Conspiracy, if Success had compleated it, would have been, that the Three Nations had immediately ran into Blood and Rapine, Revenge and Villany: We had once more become an *Aceldama* and a Vally of *Hinnon*; every Zealot would have been preparing a *Tophet*, and setting up his *Moloch* to be worshipped with the Bloody Sacrifices of the Loyal. And as it was foretold by the Prophet, of the *Jews* impending Ruine, (*Isai. 3. 5.*) *The People would have been oppress'd every one by another, and every one by his Neighbour.* And the Gospel-state of Mankind

(as its represented by the same Prophet, *Isai. 2. 4.*) had been inverted; the enrag'd Vulgar would presently have turn'd their *Plow-shares* into *Swords*, and their *Pruning-hooks* into *Spears*, to execute what their bloody Leaders long-fermented Malice had before contriv'd.

Every Village had been a Seat of War, all united Neighbourhoods turn'd into distinct Hostilities, and every single Person had been list'd into one Side or other to carry on the work of a through Destruction. Muster'd Armies had fill'd their Streets and emptied their Houses by reciprocal Plunders, and the Popular Rage would soon have been such, that a Prison would not have been so much a Restraint, as a Castle to secure the Persons (as they stil'd Imprisonment in the late Confusions) of the truly Loyal, from the Routs of such Religious *Barbarians*, whose Zeal had been newly inflam'd by a raging Pulpitoer, for the *Cause of God*, as they call'd it.

In a word, to discourse in another strain, We had falln into the Hands of such, as would have been Instruments of God's severe Vengeance upon us; and whereby the Judgment of God had overtaken us to the utmost Execution of his Displeasure. The reason of *David's* Choice would have been improv'd beyond what he could possibly account for, at that time,

time, when his election was (2 Sam. 25.) that he might *fall into the hands of the Lord* (for his Mercies are great) and not into the hands of Men; I am sure not into the hands of such Monsters, as would have been profligate from all that Humanity can claim as due, to the most Merciless Enemies. For they that had once inhumanely Murther'd (as it was design'd) their own Natural KING; what destruction of his Friends and Adherents could possibly have stop'd their barbarous Rage?

But, O happy Day that proclaims the blessed Tidings of our Universal Peace, that the Armed Troops in our Streets march only as our Defence and Guard; that the Trumpets sound nothing but the welcom Joys of our common Safety, and every Drum beats us to Bed for an unsuspected Quiet! Oh, let us awaken all manner of Expedients, whereby to express our Thankfulness to God; and, as if that were not enough to discharge our Duty, let us heartily solicit one another to cry and say, *O that Men would therefore, &c.*

4. The Fourth and last Calamitous Effect, (if there could have been any last at all) of this matchless Conspiracy (if it had succeeded) would have been, That it must have put a certain Period to all that can be counted *English* Property, Liberty, or National Privilege.

For

For though the weak Vulgar were clamour'd into a belief of the loss of them all, yet was it only to dispose them to serve the Ambitious and Revengeful Designs of those, who could not avoid the delivering them up into the hands of such Tyrants, as must in course have oppress'd them to the utmost.

And how could any Reasonable man possibly hope to enjoy those common Endearments of his Life, from them, whose whole Design must be begun and carried on, not only with the apparent Violation of our National Constitution; but of the very Fundamentals of all Humane Society?

And I wonder, that Men should not remember or consider, how the Usurpers in the last Rebellion, found it an impossible thing to fix upon any Model of Government, by which the Peoples Native Laws and Immunities should be preserved: They pretended it indeed, and perhaps endeavour'd it; but they at last split upon that Rock.

For though Revenge, and an impatient Discontent had made the People pretty willing to bear their Oppressions, whilst their Warriours were gaining, or had newly attain'd their design'd Acquits of Power; yet when that Work was done, and the People expected a Return to their Laws and Liberties, the Rebels, after
their

their playing them off with various tossings of the Supream Power from one figure of Government to another, were at last necessitated (some of them would fain have it accounted an act of their Favour) to call back the rightful Heir of the Crown, rather than endure the Peoples Clamour for their Laws and Liberties, or adventure their Fury for their Recovery of them.

But if that *Usurpation* had stood, or if by this Conspiracy it had been regain'd, it could not have been avoided, but that every Chief General of the Army, must have been our absolute Monarch; and whatsoever Freedom could have been obtain'd, must have been upon the favour of the longest Swords; which would have kept us so long in quiet, as the whole Nation had been their Prisoners, and every mans Fortune laid to Pawn to maintain their licentious and arbitrary Dominion.

This Universal Bondage under the worst Tyrants of Mankind, had certainly been the issue of this horrid Conspiracies success. But, O happy Day that alarms the Notice, that into that dismal Pit, which the *Trayterous Cabals* had digg'd for us, they are fallen themselves; and that that *Iron Rod*, which they design'd should have entered into our very Souls, is turn'd into *Manacles* to bind those Hands; and into *Chains*

to fetter those Feet, that had suddenly carried us all into the worst Captivity that ever bore that Name. O, let us bless GOD, that we are here at liberty to celebrate our Deliverance, and that we are yet secur'd by the protection of a Gracious Prince of those Laws and Freedoms, by which we may live the lives of Reasonable Creatures, and not of Machins or meer Bodies, (as *Slaves* are render'd, *Apoc.* 1813.) and that we may enjoy our Houses and Places without a Superiour Lord in *Buff*, to whom, as to a new Imperious Proprietor, we must have forfeited whatsoever is Dear unto us, even to our very Lives, upon any Displeasure, that is, upon the least Suspicion of being Honest.— O then, let GOD have the Honour of this Blessed Day, and with an Universal Consent, let us *praise Him for his Goodness, and declare the Wonders he doth for the Children of Men.*

Thus I have endeavoured to offer you a short, but a prodigious prospect of those several kinds of Calamities, which would inevitably have befallen the Monarchy, Church, and Nation in general; if this Treason, as actuated by Phanatic Zeal, had brought the Conspiracy to its design'd effect. And this I have done, that every Man may learn in this day of Public Thankfulness, how to Tune his Soul with Reasons to oblige him, by all possi-

ble Expedients, to declare and publish the Glories of the Divine Providence, that hath so signally preserv'd us in all our Civil and Religious Enjoyments and Blessings.

But there is another Argument yet behind to be pursu'd, for a further advance of our Grateful Sense of what God hath so marvelously done for us in this Famous Deliverance, and where the Wonders of it are to be specially remark'd; and that is from a Consideration of the great likelihood of this Conspiracies success, by the many Advantages which the Treason had attain'd, to secure its Completion.

And those Advantages on the Conspirators side, were these Five; which I shall endeavour so to represent, that we may see what Dangers were upon us of an Universal Ruine, and what reasonable Hopes the Traytors might have of their own Success, to the intent that so the Mercy of the Deliverance may appear so much the more Wonderful, and the Divine Hand of Providence be the more specially Remark'd.

1. The first advantageous Point was, that the Conspiracy had got a great share of that Power and Encouragement, upon which the *Barons Wars* (as that Rebellion was then call'd) commenc'd and proceeded so far, as to Controul the Monarchy with such various Successes,

cesses, and by such a vast Expence of *English* Blood: That is, that in the first Rise and Process, and to the nearest approaches of its Consummation, this Treason was not only Countenanc'd and Abetted, but really managed and acted by a considerable part of the Nobility; who having affronted Majesty by *Petitioning, Protesting, and Caballing*, gave the Seditious Factions a full Assurance that they Own'd and Headed their Cause. And the Danger was, that the Greatness of Nobility in Conjunction with such desperate Multitudes of the Abus'd Vulgar, might easily perswade the Conspirators to believe, That they were Powerful enough, if not wholly to overturn, yet at least to perplex and disorder the Monarchy in its present Figure.

But, O Unfortunate Gentlemen, (or Wretches rather,) that they should condescend to be Tools, and to creep in the Dust, to humour a Peevish and an Unworthy Faction: That they should go about to blend and extinguish that Light, whence they borrowed their own Lustre; and chuse to fall from their own Starry Orbs, to turn blinking Meteors in the Musty Regions, to shine only by the favour of an Unjudicious and Unconstant Multitude.

But notwithstanding this Great Advantage the Treason had attain'd to secure the reason and hopes of its Execution, GOD hath gra-

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ciously cut in funder that Powerful Combination; and that so signally upon those Unhappy Peers that were engaged in it, that a very Narrative of Particulars, would look too like a Revenge upon the Ashes and Blood of Some; upon the Cowardize of Others, who are sneak't from Justice; and upon that Brand of Shame, that lyes upon the Honours of the Rest, who acting their part of *Disloyalty* under the Umbrage of *Moderation*, and of a *Healing Temper*, (as it was to be accounted) gave Warmth and Respite to the Treason, and perhaps contributed as much to the strengthening and furthering the Conspiracy, as most Others, that were principally engaged in it. *O let us therefore, on this Account, praise God, &c.*

2. The next Point of a promising Advantage, which this Treason had attain'd in Common Belief (if it were no more) was that, upon which the Fatal Wars in the *York* and *Lancastrian* Quarrels at first commenc'd, and were so long continued, with so many various Events and frequent Turns in the Succession; and which in the late Rebellion might only be thought to be wanting, to promise a better Security to their Successes; and which our New Traytors were resolv'd to amend (if possible) as a Defect in the Counsels of that Time:

Time: And that was, Our Conspirators were so Impudent, as to create a Belief (how Cunningly soever they did insinuate it,) That they had sprung a Title to the Crown, in a Person Accomplish'd for his own and the Nations Honour; had he not miscarried in his Duty to his Most Gracious Sovereign; but how far in this Point he had given his Counsel or Consent, it were Presumption in me to offer at so much as a Conjecture. But its certain, that the Conspirators boldly managed such a Pretence; That if His Sacred MAJESTY were depriv'd by Death or otherwise, and His Royal BROTHER Excluded, they had One ready to have taken upon him the Government, and that should have freed the CAUSE from those Perplexities, which the Fundamental Constitutions of it, occasioned in the late Rebellion for want of One in that Capacity.

How did our Presumptuous Traytors endeavour in their Seditious Pamphlets to be offering at the hammering out such a Title? And how very much they had affected the Disloyal Factions with a Belief of it, to serve their own Ends, is as obvious as any in other the many Expedients they made use of, to imbroil the Government.

Though

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Though herein their Trayterous Subtlety was considerably defective, in that they were not consistent to themselves, in fashioning that Mysterious Project.

Howsoever, it was no small Advantage to the Conspirators Cause, that such a Contrivance was to be dispersed and credited: and our Dangers on that account were undoubtedly greater, than of which so tender a Point will permit an enumeration.

But blessed be the Great Disposer of Thrones, and let the Wonders of his *Goodness* to this Nation be for ever Magnifi'd, that the detection of this Horrid Conspiracy hath marvellously defeated this long and dangerous contriv'd part of the Treason, which might, if ever they had gain'd that Point, have entail'd War and Blood to our unborn Posterities. *O that Men, &c.*

3. The Third great Advantage, which the Treason had got to promise and promote a likelihood of its Success, was, That there were so many yet Alive, that were engag'd in the last Rebellion, as that (as His MAJESTY'S Declaration observes) there were in Town, at the Time determin'd for an Insurrection, an Hundred Old Officers, to Head and Conduct those Seditious Multitudes.

Now

Now by the Conspirators gaining that Point, were our Dangers greatly multiply'd. For first these Men must be presum'd to be perfect Masters in the whole Art of *Rebellion*, and well blooded and hardned for the work, from their former Guilt and Experience. Secondly, Those Men were able to account, and knew how to amend the Defects of their former Proceedings; and to rectifie those Errours, upon which they in the End miscarried, of what they expected, and for what they had fought so many years together. But then Thirdly, That which did most especially encrease our Danger on this account, was, That we must presume them now to undertake the Work, and go into the Field with Souls full of enraged Shame, and with a Malice compleatly unsatiable. There was not now in their Minds, as before, a bare Discontent for the supposed Miscarriages of State, to remove Evil Counsellors, or to get a little Mony by a Trade of War; but now we must believe them to have acted with a deep and bloody Revenge for their Parties former Miscarriages, and for their own baffled Expectations.

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And now Excuse me, if I shall tell you, what these Old Saints may be presum'd to say to their New Brood, in one of their Tub-Academies:

What? were we once Gull'd out of our Victorious Cause, and tamely dismounted from that Honour and Ascendency, which we had so Triumphantly attain'd? Were we once Fool'd out of the Lands of a Forfeited Crown; and of those in which we were seized, by the just Title of Reforming the Church; and from the Estates of such, as so malignantly opposed the Cause of God? And were we at last turn'd off with a Portugal Enterprize, or an empty Snap-sack; or at best condemn'd to an Irish Bog, or a contemptible Retirement?

Well! we may even thank our selves for all this. That is, That we should suffer a Musty Magna Charta, and a trifling Dispute at the Bar among the Lawyers, about Titles and Settlements, to call in question the indispensable right, of what our Swords had so fairly possessed us? And then, that we should be such Tonics, as to permit the Universities, those Nests of Antichrist and Mischief, to flourish, and under our Noses to bring up a Generation, very commonly of our own Children, to fly on our Cause's Face, and to dispute the Justice of our Reformation, and of all other our Actions; which we know they did as soon, as our Backs were turn'd.

Had

Had we listned to the Counsels of our wise Agitators, or gone on with our Major Generals: Had we Ship'd away all the Cavaliers, when upon that Design, they were carry'd away and imprison'd in the Sea-Port Towns: Had we never suffer'd the Loyal Gentry (as they would be accounted) to dwell in their Houses, and upon their Estates; and even the worst of them for a trifling Composition, and the Flea-bite of a petty Decimation: Had we taken away all the Tithes (of which we made a happy Experiment in Wales,) demolished the Relicks of Popish Superstition; and instead of Men in Black, executed the Preaching Humor with wandring Itinerants: I say, Had we taken this course, We and our Cause had not gone off the Stage with so much Shame and Disappointment.

Well! what is past we can't recall nor help; but If ever (O unhappy If) we shall once more recover the Sword into our hands, we'l mend those Errours in our Politicks; we'l strike home, if at all. — And we are not out of hopes of that neither. 'Tis but getting to us in every place some of the Discontented Gentry, and a parcel of Stout Atheists, (you know they generally are our Friends in that Affair,) and then get the Humouring Neutralists to go along with us, at the Choice of our Representatives, (you know they once did the work for us, if we had managed it as we should, and may do it again:) Let us

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but get London once more into the hands of the Sober Party (you know whom I mean;) and then let us but take a couple of Obstinate Brothers out of the way, or so, we can't want neither Money nor Friends; we can muster Men enough out of the Conventicle Seraglio's, and, which is as good for our Business, out of the Congregations of Popular and Partial Conformists, or of such as insinuate, how uneasily they can endure the Conformity, by which they keep their Livings, and we shall be presently at our old Work again, we hope to a better purpose than before.

Thus I have open'd the Heart of an Old Seditious Phanatic, and shewn the Figure of our Danger from them that acted in the last Rebellion, and are now Alive.

But, O blessed God, This happy Day tells us, that their Flaming Revenge is stifled, their Old Officers fled or hid, and their New rais'd Regiments in the Clouds. The Conspirators may now keep their Caballs in New-Gate; and erect their Trophies at Tyburn. And that instead of our near approach'd Woes and Lamentations, we can take Joy into our Hearts, and the Praises of God into our Mouths. O let us then, on this dangerous Account, solicit one another to declare the Wonders, &c.

4. The Fourth, and never to be sufficiently lamented Advantage, which the Treason had attain'd, and which seems to me to declare one of the greatest Wonders of our deliverance from it, was, That too great Numbers of the Common People have been unhappily betrayed into a strong suspicion of the Governments degenerating into *Arbitrary Tyranny* in the State, and *Popery* in the Church. And for the better promoting this Popular Madness, all possible Arts and undirect Contrivements have been made use of, to fix such a Jealousie in their Credulous minds. *Libels* against the Government, like *Almanacks* in the beginning of the Year, are constantly dispersed into all Parts of the Nation; *Conventicles* insinuate a belief of it, by their leering Whines, and melting Complaints of *Sad Times* to come; *Coffee-Houses* smoak'd with the Noise of it; and now and then comes forth some compter Artifice in Print, such as the *Popish Successor*, *Julian*, and the like, upon design, first that the ordinary sort of the Prejudiced People might be supported with a Belief, that they have not only the dull repeated hints of Fears, and slight Stories of improbable Prodigies (which their *News-Mongers* daily invent for them) to uphold their *CAUSE*, but that they have Wit and Learning also on their side: And then, that the more knowing

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part of Evil Men, who are wilfully bent to maintain their Disaffections to the Government, might be enabled to discourse their Seditious Thoughts more Formally and Artificially.

Now when a Peoples Heads are once actuated with such a Hurricaning Passion as *Jealousie*, and that too of their precious *Liberties*; what can stop their Rage from attempting any thing that is most Daring and Mischievous; or from believing any thing, that is most unreasonable and contradictory, to the common sense of their own good?

How stoutly may Men be presum'd and perswaded to act, when they are perpetually affrighted with the noise of *Tyranny* at such a rate, as if they were presently ready to purchase a little *Salt* with a considerable portion of their Labours and Revenues; or as if their Children were immediately to be ravish'd into a *Seraglio*, or themselves to be instantly driven to an *Algerine Mill* or Oar? I say, what a Champion must every Man be presum'd to be, when he is thus perswaded of such Tyrannick Consequences from the Government he lives under?

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But, O Unfortunate Vulgar! that the fatal Enemies of their Freedom, should persuade them to entertain Fears of the loss of that Liberty, of which no Nation under the Heavens are more secure; and that they should be so besool'd, as to mind and undertake such Expedients for a pretended preservation of it, as must necessarily dash them upon as severe a Rock of Tyranny and Slavery, as if they were presently brought into subjection to as many Colonies of Barbarians, as ever the Romans had once plant'd to enslave this Nation.

But then the highest Instance of our Danger from the abused Multitude, lies in their power of Electing their Representatives in Parliament, and that because they will be sure to struggle Body and Soul, to chuse such as are of their own Complexion, and that will stand by them in all their own Seditious and Schismatick Tempers and Designs against the Government.

Its hence, that the Monarchy hath this last Century contended with so many Difficulties to preserve it self, and all that while hath stood in such a hazardous Defence of its own Safety: with which Perplexities being in time wearied and over-born, it was necessitated to give way to the last Ages Rebellion, which, by several steps of Incroachment and Conquest, brought the best of KINGS at last to the Block.

And

A SERMON *Preached*

And hence it is, that our present most Wise and Gracious MONARCH, hath of late felt the Rage and Seditious Persecutions of that impetuous and restless Faction, which hath endeavour'd, all that's possible, to make His Majesty Cheap abroad and Contemptible at home, by Arraigning the *Justice* of His Government, by offering to remove from him the very necessary Guards of His Royal Person; by precluding (if it had been possible) the very advantage he might make of His own Revenues; and by running Him and all his Loyal Friends down (only a little faster) to the same woful or worser Evils and Events, into which the hopeful Senate of—41. had brought this their Miserable Church and Nation.

Now when a Multitudinous Rout of dissenting and discontented People shall but apprehend, that they have any favour, or so much as a Countenance from any thing, or bit of a thing, which they can call a *Parliament*, their minds shall admit as solemn an Encouragement to act, as if a Voice from Heaven had enjoin'd them what to do.

But blessed be our Good GOD, that a Seasonable *Declaration*, a good Royal Revenue, and the Wisdom of a Mighty Prince, hath given so fair a Respit to the People for their entertaining Wiser thoughts; and that the wonderful and most

most evident Detection of this last horrid Conspiracy (we hope) will so perfectly undeceive every Mind, in which there is the least grain of *Honesty* and of the *English Genius*, that we may no more split upon that Fatal Rock. O let this remarkable Instance of GOD's Delivering Providence in this respect oblige us for ever, to *praise God, &c.*

5. The last Advantage, with which the Treason was attended, to secure the Hopes and Reason of its design'd Success; and that thereby we may further advance the wonderful Mercy of the Deliverance, was, That it was supported under the Pretence, and by the obliging Name of *Religion*.

Now, as Religion bears generally the most powerful Charm in the Minds of Men, and influenceth them to the highest resolution of Acting, be the Attempts never so difficult or hazardous: so must the danger of any Evil procedure be increased, that hath gain'd such a prevailing Abetment. And such was our Case.

For though the *Cunning Heads*, that moulded and manag'd the Conspiracy, might easily be presum'd not to be much affected with Religion, especially with such a silly One; by which *Vulgar Minds* are ordinarily captivated; yet to serve their own base Ends, they

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comply'd with, and countenanc'd every wild Humour of *Religionizing*, on design to gain a Belief in the Peoples weak Heads. That they were the only Patriots of their Religion, and that they minded nothing but the CAUSE of GOD.

Religion is in Danger, say they; Popery is flowing in upon us; the Court and Clergy do but Maskarade, and are Popishly Affected; The Government of the Church is Antichristian, the Worship Superstitious.

Now when these dismal Representations are once fomented and believed, what can such prejudiced Minds refuse to attempt for the Prevention of such Woful Events? But that which chiefly adds to our Danger on that account, is, That all the Factions, though in other things they may irreconcilably disagree, yet concur in this one common Principle, That every Mans Religion is his own private *Conscience*, which he is to believe to be the immediate dictate of God, and which he is bound indisputably to follow.

Now when this Notion of Religion is entertained, it sets up in every Factious Mind an uncontrollable Tribunal, which governs with a power superiour to all humane Reason, Laws, and Authority; and gains such an Ascendant over such mens Thoughts and Actions, that like
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the Commanders power in the Gospel, it says to one man, Come, and he cometh; and to another Go, and he goeth. And then what can such a Conscience refuse to do, when it commands an Observance?

Go, saith Conscience, fetch me a Chain to bind this King, or these Iron-Fetters to tye down those Nobles; It's dispatch'd without dispute. And if then it saith, Go and pluck down these Idolatrous Structures, and let those Superstitious Ministers be cast out of them; if such a Conscience be but tinctur'd from Scripture; that these are Groves and High Places, and these are Baalitish Priests and Dumb Dogs, the work is done in an instant.

When this Sovereign Conscience enjoyns this Oath to be taken, another to be superseded or broken; such a Jury to be pack'd, and such a Verdict to be given, let an Innocent mans life, or even the Safety of a whole Nation lye at Stake, he can no more suspend his Duty, than violate his Credit of his being of the Godly Party. Nay, if Blood lies in the way of Reformation, tis but whispering into Conscience a Text or two, and it bids the Man (let it be against whom it will) Go, and utterly destroy those Sinners the Amalakites, and fight against them till they be consumed, (as he finds it 1 Sam. 15. 18.)

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Or

Or if he reads, *Cursed be he that doth the Work of the Lord negligently, and that keepeth his Sword from Blood*, (as he is told from *Jer. 48. 10.*) Or if he but hears a *Curse ye Meroz*, unless you raise a Regiment to fight the *Lords Battles*; The Man of Conscience can no more resist such a Call, than if a Revelation from Heaven had set him a work.

Now, can you think that we were not in the greatest Danger that was possible, when such a wild and destructive Principle as this, may be presum'd to have possessed the Minds of our Numerous and Seditious Factions, whensoever the Change of the Government should come under design, and be attempted?

O, surely this gave (as in reason it might) the Conspirators a great assurance of Success in their Treasonable proceedings.

But, O Blessed God, whose watchful Providence broke forth in Mercy to us through this Disfmal Cloud also; and hath cast this Operative Principle at present into such a Dead Sleep of *Shame and Abhorrence*, that we hope and pray, that it may never be awaken'd more, to be made an Engine to assist any future Attempts, for our common Rume, as it hath done hitherto: And that the detection of this horrid Conspiracy, (as it must be abominable

to all Mankind) should accomplish the Prophecy of the ROYAL MARTYR, when he told his Son, (Our Sovereign LORD) That *when the Mask of Religion should be pull'd off the Face of Rebellion; — He might then see Happy Days.*

And certainly this Day proclaims the removal of that deceitful Vizard, with a plainer Evidence to undeceive the Cheated Vulgar, than the Faction ever met with, since they acted their Seditious Designs against the Government in Church and State. O, let us on this account discover the greatness of our Danger from the late Conspiracy, and thereby take occasion to see more and more the *Wonders of Gods Goodness to us.* This the last.

Now if we shall but seriously Consider, and take a full prospect of these several Instances of our imminent Danger, from the concurrence of so many Advantages, which the Conspiracy had met with and attain'd, to secure its Success; And then look back upon the most prodigiously Calamitous effects it would have produc'd; had it succeeded upon those Advantages; it cannot but melt our whole Souls into a holy Joy and Love, to think of what our Most Gracious GOD hath done

for us in preventing all those Evils, and defeating all those Advantages: And at the same time, how can we but be transported with the most amazing Admiration of his Goodness, that His tender Providence should have such regard to an Ungrateful Nation? And then, how can we not but be affected with the unaccountable Manner of His acting that Providence; that is, that God should chuse the Intervention of an ordinary Contingence, to make a kind of Necessity to his Sacred MAJESTY to escape from his Danger, in contradiction to his own Resolution of staying where He was, till every Circumstance had been fitted for His destruction?

O, what Joy must it needs create in every Loyal mind, when this Day tells him, that he did not live to behold (as was design'd) a Gracious KING and his Royal BROTHER weltring in their Blood; nor the Three Kingdoms imbroy'd in the most Unnatural War, or which is worse, made Slaves to the most Unnatural Tyrants! That we have heard no News of Cities laid in Ashes, nor of Fields covered with the Slain; nor that the Innocent and the Loyal are made every where a prey to satiate the Malice of a Revengeful Faction! And that for their sakes the Nation is not once
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more become the Reproach of Christianity, and Scorn of Mankind!

O, what shall we render to the LORD for these mighty Mercies! Where's such a *Cup of Salvation* to be found, as may answer the dimensions of such a Wonderful Blessing! Where are all manner of grateful Expedients to be had, that not one of them may be omitted on such a mighty Occasion! O let us study to do every thing that may make us officiously grateful to Heaven; and then heartily wish, that if it were possible, we might offer to our good God in Sacrifice, All we have, and all we are; and then sincerely think it all too little.

In the mean time let the Horizon Echo our Joyful Acclamations; Let the Roofs of the Temple return back the Loud Voice of our present Praises: Let the Streets be filled with Melody, our Houses with Cheerfulness, and our Tables deck'd with Gladness. And then let us humbly acknowledge, that we owe them all to God anew; and that the Reason of this Days Solemnity, gives another Title to all we enjoy, or that our Posterities can ever with comfort inherit.

Finally,

Finally, Let us Wish, That the whole World might have Notice of this Days Wonder, and that all Christian Nations might know and affectionately resent this *Mighty Salvation* of our *G O D*; and with them and us, let us Wish also, That the Holy Angels in Heaven, whose station is Joy and Love, might concur with us in our highest *Hallelujahs*; and particularly in this Days so often repeated Anthem: *O that Men would therefore praise the Lord for his Goodness: and declare the Wonders he doth for the Children of Men.*

SERMONS Printed for Walter Kirtulby at the
Bishops-Head in St. Pauls Church-Yard.

DR. Smith's *Unjust Mans Down*; as Examined by the
several kinds of Christian Justice, and their Obligation;
with a particular Representation of the Injustice and Danger of Partial Conformity. *Octavo.*

— Two Sermons Preached at two Publick Assizes for
the County of *Suffolk.* *Octavo.*

— Two Sermons preached at the Cathedral Church
of *Norwich*; the one upon the 3d of *May*, being
Wednesday in Rogation Week; the other upon the 29th
of *May*, being the Solemnization of His Majesty's
Birth and Restauration. *Quarto.*

— A Sermon preached on the *Fourth Sunday in Lent*,
in the Cathedral Church of *Norwich*; Representing
the great Sin and Danger of Neglecting the Holy
Communion.

Dr. Hicks's Sermon at the Act at *Oxford.*

— before the Lord Mayor. *Peculium Dei.*

— Notion of Persecution.

— on the 30th of *January.*

— Moral *Shechinah.*

— strongest Temptations conquerable by Christians.

Dr. Sharp's Sermon before the Lord Mayor.

— Sermon at *Spittle and Yorkshires-Feast.*

— Sermon before the House of Commons, *Apr. 11, 1679.*

— at the Election of the Lord Mayor, 1680.

Dr. Thorp's Sermon before the Lord Mayor.

Dr. Woodroff's Sermon before the Lord Mayor.

Mr. William's Sermon before the Lord Mayor,

Mr. Lynford's Sermon before the Lord Mayor.

Mr. Bryan Turner's Sermon.

Mr. John Turner's Sermon of *Transubstantiation.*

Mr. Gaskarth's Sermon at the Funeral of Duke of *Lau-*
derdale.

Dr. Bus-

Dr. *Butler's* Sermon before the King at *Windſor. Quarto.*
Mr. *Lamb's* Sermon before the King.

— before the Lord Mayor.

Mr. *Brown's* Viſitation Sermon.

Dr. *Fowler's* Sermon at *Glouceſter.*

Mr. *Cutlove's* Two Aſſize Sermons at *St. Edmunds-Bury.*

Mr. *Inet's* Sermon at the Aſſize at *Warwick.*

Mr. *Edw. Sermon's* Sermon before the Lord Mayor.

Mr. *Reſbury's* Sermon before the *Charter-Houſe* Scholars.

— at the Funeral of *Sr. Allen Broderick.*

Mr. *Smith's* Sermon concerning the Doctrine, Unity, and
Profefſion of the Chriſtian Faith, Preached before the
Univerſity of *Oxford*, with an Appendix concerning
the *Apoſtles Creed.*

— Dr. *Calamy's* Sermon at *Bow-Church*, on the 29th of
May, 1682.

Proſecution no Perſecution; or the difference between
ſuffering for Diſobedience and Faction, in a Sermon on
Phil. 1. 29. preached at *Bury St. Edmunds* in *Suffolk*,
on March 22. 1681. by *Nath. Buby, D.D.*

— Modern *Phariſees*; or a Sermon on *Matth. 23. 15.*

Mr. *Evan's* Sermon, of Moderation ſtated
The Origin of Rebellion; or the Ends of Separation, in
a Sermon preached Jan. 30. 1682.

Samaritanism Reviv'd, in a Sermon preached on the
late Thankſgiving-Day, Sept. 9. 1683. Both by *Luke*
Milbourne.

Mr. *Wagſtaffe's* Sermon preached at *Stow* in the County
of *Bucks.* on the late Thankſgiving, Sept. 9. 1683.

The Unlawfulneſs of ſtretching forth the Hand to Reſiſt
or Murder Princes, in Two Sermons; the firſt preach'd
upon the 30th of *January* laſt, the other upon the late
Thankſgiving, Sept. 9. 1683. By *William Payne*, Rector
of *S. Mary White-Chappel.*

Ahitophel's Policy defeated, being a Sermon on the 9th
of *September*, 1683.

Mr. *Hopkin's* Sermon before the Lord Mayor, Sept. 12. 1683.

Mr. *Fox's* Sermon at the *Herefordſhire-Feaſt.*

F. I. N. I. S.